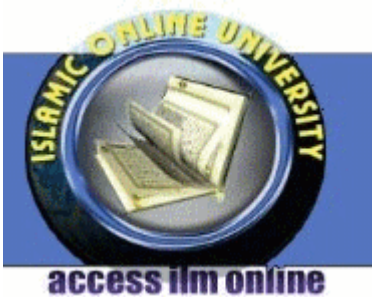

Islamic Online University

The Three Shelters

A Commentary on Chapters 112, 113 & 114 of the Qur'aan

[Also Known as the Three Quls]

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Module 9

تفسير سورة الفلق

Tafseer Soorah al-Falaq

Verse 5

﴿ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝ ﴾

5. "And from the evil of the envious when he envies."

The Almighty mentions the third of the major areas of evil from which refuge should be sought.

﴿ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾

"And from the evil of the envious when he envies."

The Evil Eye

A part of Islaamic belief is the concept of a type of glance capable of causing harm to those upon whom it befalls.[1] Ibn 'Abbaas reported that the Prophet (ﷺ) said:

"*The effect of the evil eye* [*al-'ayn*] *is real*,[2] *for if there were anything which could overtake destiny, it would have been [the effect of] the evil eye.*"[3]

The word *an-nafs* is synonymous with *al-'ayn.*[4] The effects of the evil eye most likely takes place through the agency of *jinn*, and it is a type of demonic possession requiring treatment. Ibn al-Qayyim referred to the role of spirits pertaining to the evil eye as follows: "Due to the close connection with the eye [i.e., the evil eyes] effect is attributed to it, but the eye is not the perpetrator. The effect is caused by spirits."

The evil eye is a form of jealousy (*hasad*). Ibn al-Qayyim said, "Every possessor of the evil eye is jealous, but not every jealous person possesses the evil eye. Since the category of jealousy is general and the evil eye specific, seeking

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[1] See *Dictionary of Islaam*, p. 112.
[2] This portion is also narrated by Aboo Hurayrah and collected by al-Bukhari (*Sahih al-Bukhari*, vol. 7, p.427, no.636) and Muslim (*Sahih Muslim*, vol.3, p.1192, no.5426.)
[3] *Sahih Muslim*, vol. 3, p. 1192, no. 5427.
[4] *At-Tibb an-Nabawee*, p. 168.

refuge from jealousy includes seeking refuge from the evil eye.[5] This is the reason why the Qur'aanic text addresses the jealous and not specifically the evil eye:

> **"Say, 'I seek refuge in the Lord of the dawn, from the evil of what He has created… and from the evil of the jealous one when he is envious.'"**
>
> (Soorah al-Falaq, 113:1,2 and 5)

According to Ibn al-Qayyim, there are two types of evil eye: the human evil eye and the *jinnee* evil eye. He said, "It is authentically reported from Umm Salamah that the Prophet (ﷺ) saw a girl in her house whose face had become dark[6] and said:

"*Recite over her incantations, for she has [the effect of] the glance [an-nazrah].*"[7] Al-Husayn ibn Mas'ood al-Farraa'[8] said, '…*Nazrah* is from the *jinn*. He said that she had an evil eye caused by the glance of a *jinnee* which is more penetrating than the point of a spear.'"[9]

Truffles

The Prophet (ﷺ) was reported to have said, "*Truffles are a form of manna [mann] and their water is a cure for the eye.*"[10]

Bath

In cases of suffering from the evil eye the Prophet (ﷺ) recommended taking a bath with water used by the source of the evil eye. Ibn 'Abbaas quoted Allaah`s Messenger (ﷺ) as saying, "*The effect of the evil eye is real, for if there were anything which could overtake destiny, it would have been [the effect of] the evil eye. So if you are asked to take a bath [as a cure] for the evil eye, do it.*"[11] 'Aa'ishah also said that the Prophet (ﷺ) used to instruct the possessor of the evil

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[5] Ibid., p.167.
[6] The Arabic term used here is *suf'ah,* which is defined in *an-Nihaayah,* vol.2, p.374 as "changing towards black."
[7] *Sahih al-Bukhari,* vol.7, p.426, no.635.
[8] He is most commonly known by the title al-Baghawee.
[9] *At-Tibb an-Nabawee,* p.164.
[10] Reported by Sa'eed ibn Zayd in *Sahih al-Bukhari,* vol.7, p.409, no.609.
[11] *Sahih Muslim,* vol.3, p.1192, no.5427.

eye to perform ablution *(wudoo')* and then for the one suffering to bathe from its water.[12]

[12] Collected by Abu Dawud (*Sunan Abu Dawud*, vol.3, p.1088, no.3871) and authenticated by al-Arnaa'oot in *at-Tibb an-Nabawee*, p.163, ftn.1.